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THEOLOGICAL SEMINARY
JUN 16 1968

The Ansgar Lutheran

Volume XXX

Blair, Nebraska, December 30, 1957

Number 52

New Year

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Clouds

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Darkness

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Sputniks

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Worries

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But

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The Bell

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The Cross

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The Church

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and

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GOD



News and Notes

ADDRESS CHANGE: After Jan. 1, 1958, Pastor K. Nygaard's address will be 615 Jefferson St. (instead of 169 Jefferson Ave.), Oshkosh, Wis.

Greenville Michigan. On October 6th, Pastor Clarence E. Jensen was installed as the pastor of St. Paul's Evangelical Lutheran Church, with the Reverend Axel Andersen, Ill. District President, officiating. In the evening there was a banquet dinner reception with another capacity crowd in attendance. A very fine program was rendered in the church with several participating.

Sunday, November 3rd was Harvest Festival Sunday. The Luther League had decorated the church so appropriately. The Lutheran World Action quota was met in this Thanksgiving offering.

It was a joy to have Missionary Helen Margaret Jacobsen with us on the 14th. A large crowd was in attendance. Sunday, Dec. 1st was another banner day. 148 were guests at the Lord's Table. In the evening we had a program including a film "Money for the Master," after which we had a Mortgage Burning Service. In 1951, the congregation completed an extensive enlargement of the church and secured all new furnishings. They borrowed \$35,000 on a ten year plan. By November of 1957 they were able to make the final payment. This was truly a joyous occasion. Christmas festivities are high lights for us all.

May the true spirit of Christmas prevail in hearts and homes of all Ansgar Lutheran readers.

Pastor Clarence E. Jensen's new address is 523 W. Cass St.

Love Moved a Mountain of Corn
Neola, Iowa. A neighbor of St. Paul's Lutheran Church lost his life by accident during corn picking. But on Dec. 4th, 75 men with 12 corn pickers came and went into the field, and in no time the widow had her corn picked. There were many wagons, elevators, trucks, shellers and scoop shovels. The women brought

food to the church and fed the men working. It was an outpouring of Christian love and sympathy.

Laurens, N. Y. The people of the congregation at Laurens, N. Y., have been fortunate in getting the Rev. Louis Frederick Wagschal as pastor. He was born in New York state, and he has known the congregation since early childhood. He was graduated from the Hartwick Seminary near Laurens. He is married to a daughter of a former pastor at Laurens, A. Kirkegaard. She is a sister of Pastor Skriver Kirkegaard, who was ordained by the U.E.L.C. in 1922, but he later joined the U.L.C. Pastor Wagschal was ordained in 1915, and he retired and moved to Laurens in 1957. During his pastorates in the U.L.C. Pastor Wagschal has also had terms of teaching such as at Thiel College, where he taught Greek and Latin.

AMERICAN BIBLE SOCIETY

By Elmer W. Anderson

The 39th Annual Meeting of the Advisory Council of the American Bible Society, meeting at the Bible House in New York, New York, November 19, 20, 1957, adopted a budget of \$4,669,000, for the translation, publication, distribution and encouragement of the use of the Bible throughout the world. It was the privilege of the undersigned to represent the United Evangelical Lutheran Church, on the Advisory Council composed of 102 representatives of 50 religious communions.

There was a sense of urgency as these members counseled together.

For peoples of the world, frightened by missiles, the Church has a message. That message is His Word—the Holy Bible.

We are ready to herald this Good News. Never was the need greater. Never was the hunger deeper. Never was our opportunity more urgent.

We are learning increasingly that when all else fails, God's Word does not return void—but accomplishes. It remains. It makes for Christian stability among new Christians and in

new lands.

The pyramiding call for the Holy Scriptures around the world flings wide to us the door of opportunity.

The call rising in India, the Congo Basin, and France creates an immediate need for \$153,000 not anticipated a few months ago.

The spiritual hunger of our military personnel based throughout the world, the Veterans Hospitals manifested in their growing requests for whole Bibles, make imperative the \$225,000 required to meet this need.

The ever-widening circle of foreign missionary work by the denominations; the incredible increase of literacy so that each year at least 25,000,000 additional adults are able to read; and the thousands of blind who need God's Word in Braille, in the Moon system, or on Talking Book Records; make it imperative that our 55 cooperating denominations reach their fair share quotas in the target year, 1958.

In the American Bible Society, as of us find a channel for carrying out this part of the Great Commission. By pooling and channelling our resources through the American Bible Society we have a means of translation, and distribution of the Scriptures which would otherwise be impossible.

THE AMERICAN BIBLE SOCIETY DOES NOT STAND APART FROM THE CHURCHES, AS SOMETHING TO BE SUPPORTED BY THE CHURCHES. Rather IT IS AN AGENT OF THE CHURCH IN A PROGRAM OF WORLD EVANGELISM.

If we fail as churches to provide funds for this cause, we do not fail society, but Christ, and souls for whom He gave Himself.

There are two great needs before us:

- 1) The immediate call for \$153,000 to meet unanticipated needs for India, the Congo Basin, and France.
- 2) The need for each denomination to redouble its efforts to meet its fair share budget for 1958.

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THE ANSGAR LUTHERAN, Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

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321 E. 8th Street
Spencer, Iowa

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. All communications that concern the Editorial Department, news items and books to be reviewed should be sent to the editor at Spencer, Iowa. Everything pertaining to the Youth Department should be sent to Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minn. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church when ten or more copies are sent to one address, and \$2.00 per year if the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second class matter, December 14, 1957, at the Post Office at Blair, Nebraska, under Act of March 3, 1879.

Editorials and Comments

Looking Back

Year in our UELC has been a quiet year, and that is good. The church does not live by great excitements. It has its roots anchored in God, and the church grows like a seed planted in the ground. The Spirit of God is at work all the time.

editor of a synodical paper has a chance during the year to get the drift in the synod because he has to read the reports, and the parish papers as well as the different news items. They do reflect the life of the church to some extent.

new churches are being built. Last week we reported the opening of a new one at Minden, Nebraska. Our churches are growing. Some are showing more progress than others, but they are growing. This is an indication that the spirit of angelism is at work.

Our churches also seem to be growing in stewardship. It is good to see that the UELC was number two among Lutheran bodies of the land. It had contributed about \$70.00 per confirmed member in 1956.

Our districts and the congregations are all merger minded. I think that our synod is the church that goes into the merger with the least surplus. When we think of the problems in the Lutheran Free Church, we can thank God that all our congregations take membership in the new church for granted.

The past annual convention at Racine was a quiet but successful convention. It manifested that inner unity that is the basis for joy and progress.

During the past year recognition has come to three of our members. William Larsen, Theo. I. Jensen and K. M. Matthies were honored with doctor's degrees.

The Great Event of the year will no doubt be the launching of the Dana Development program. It is planned to raise \$1,000 for new buildings on the Dana Campus. This is an indication that the School will be there to serve the new generation.

The Danish churchmen visited us during the summer, and since they were in America to attend the Lutheran World Assembly.

It may not seem that we have very much of importance to report from our synod as we look back over 1957. But the church does not live by spectacular events. It lives by the Word of God and the Sacraments. The big question is whether we grow in grace and faith. To answer this would be rather difficult. Modern church work demands much action on the part of the members and the pastor. We grow in an urbanized area. And people move. This is hard on the spiritual life of both pastors and members. The deeper theological studies may be neglected because of the rush of life. This is always dangerous. But as we pointed out some time ago, there seems to be an awareness of this danger among our pastors.

It is the Spirit that gives life, and the Spirit needs the study of the Word of God both by pastors and lay people.

The 15 Votes

It is not easy for us to write anything about the referendum of the Lutheran Free Church, which is reported elsewhere in this issue. It was with a deep sadness that we received the wire which told us of the result. The vote lacked 15 in getting the needed two thirds majority. We had hoped and prayed that the Free Church would have been able to make it. All the leaders want it, why did they fail?

We are sorry because we know that it will be difficult for the Free Church in the days ahead. It is not easy for a synod of 75,000 baptized members to be alone. When we think of the constant moving of young people in our day, it seems only natural that we should grow together.

We fail to understand the small minority who waged such a strong campaign against the merger. The arguments were that we were in the World Council of Churches, and that there are some liberal theologians in that Council, and that some of the men in the World Council live behind the iron curtain. This made some cry, Communists!

We have a great respect for the Free Church. We learned to love it during the three years we attended Augsburg College at Minneapolis. We would hate to see that church be compelled to erect its own iron curtain between us and itself.

But perhaps there is still a way out. Perhaps in the providence of God there may yet be found a way by which the Free Church may be with us. We feel sure that if the lay people had been rightly informed, the vote would have been different. They have been misguided by a minority group of pastors.

As we said in the beginning, it is difficult to write very much. We can only hope, wait and see what will happen.

Will God Put on the Brakes?

As the year is closing we still have two sputniks travelling above us. It is no doubt good that we Americans did not get the first sputnik into space. While we are preparing to launch our own satellite, we have a chance to do a bit of thinking. Not that the majority will do much thinking. The night clubs will still do big business New Year's evening. The TV will show the ball games, and we are invited to really enjoy Christmas Day and New Year's away from our churches.

A year ago we were upset by events in Hungary, and now it is sputnik. But we forget such unpleasant things very fast.

But it does make us think of Babylon, when King Belshazzar feasted with his men and women, while the Persians were laying siege to the city. There came a hand on the wall before the king and wrote Mene Tekel. This was the handwriting on the wall. That time it was too late. Babylon fell.

Is sputnik a hand writing on the wall?

Even though God has said we shall master the earth, he does not mean that we shall forget him. The danger is that we think that we by our own inventions can take care of ourselves. However, God does not want us to get too far away from him. When we get to drive too fast, he may put on the brakes. He did that at the tower of Babel, and he did it at the time of the Flood. He did it in Babylon. He has done it in so many ways since. When sin and corruption seemed to go wild, God raised up some one to cry stop. When worldliness seemed to choke the church, he sent men to give it new life.

Let us pray that God may put on the brakes.

Church News from here and there

Lutheran Free Church Fails by 15 Votes To Approve Participation in TALC Merger

The Lutheran Free Church has again decided to stay out of merger negotiations with three other church bodies that are moving toward formation of The American Lutheran Church in 1960.

For the second time congregations of the 75,000-member denomination have voted against the LFC's participation in the union discussions now nearing fruition between the Evangelical, American, and United Evangelical Lutheran Churches.

A referendum conducted in October and November fell 15 votes short of the number needed to approve the Free Church's re-entry into the negotiations. In a similar poll two years ago the merger proposals were defeated by 35 votes, and the LFC withdrew from the Joint Union Committee representing the uniting Churches.

The recent referendum differed from the first in two major aspects. In the first, a three-fourths majority was required for approval, and each congregation had only one vote. In the second, only two-thirds majority was necessary for approval, and the size of a congregation determined its voting power.

THE OUTCOME of the latest referendum was made known by Rev. Forrest T. Monson, secretary of the Free Church.

His figures showed that 337 of the LFC's 348 congregations—better than 96 per cent—cast 1,155 valid ballots. Congregations with 50 members or less had one vote, while larger congregations had more votes. Congregations with 1,000 members or more had 10 votes.

Of the total, 755 votes or 65.37 per cent favored the Free Church's return to the union deliberations. This was about two per cent less than the two-thirds majority of 770 votes needed for passage of the resolution on the merger question. Recorded in opposition were 400 votes or 34.63 per cent.

In the 1955 poll, with 327 congregations reporting valid ballots, 210 or 64 per cent approved the union proposals, but this was 11 per cent below the three-fourths majority of 245 votes needed. Opposition was expressed by 117 congregations or 36 per cent while nearly 30 congregations did not cast ballots.

SUPPORTERS of union in the LFC, who include its top leaders, were

keenly disappointed by the results of the balloting. Actions taken on the issue at the annual conference of the Free Church last June had buoyed their hope that their church would become a part of the new church body of more than two million members.

At that time the LFC went on record in favor of reopening union negotiations with the ELC, ALC, and UELC, authorized a referendum in its congregations, and broadened rules for conducting the poll in order to insure more equitable voting.

The victory of antimergers forces, representing a militant minority in the Free Church, was attributed by observers to their evident success in arousing opposition to the World Council of Churches, in which the new Church will seek membership, and in which the three uniting Churches are already members.

Opponents also emphasized the danger of strong centralization in the proposed new Church which, they said, would deprive congregations of the freedom regarded as one of the many priceless heritages of the LFC.

GRANDMOTHER, 90, REACHES U. S. AS LUTHERAN REFUGEE AFTER 11 YEARS IN SIBERIA

A 90-year-old grandmother, who survived the rigors of a prison camp in Siberia for more than a decade, arrived at New York by plane on Dec. 7 as the first refugee admitted to the United States on a non-quota visa under legislation passed by Congress last September.

The nonagenarian, Mrs. Christine Heinzelmänn, was reunited with a daughter, Mrs. Florentine Rudnitzky of Philadelphia, the only other member of the family to gain freedom from the totalitarian terrors of Communism. The aged husband and father, two sons and two other daughters perished or vanished after deportation to Siberia.

After 11 years of extreme hardship and suffering, Mrs. Heinzelmänn was released by the Russians in November of 1956 and allowed to return to Germany. Efforts were immediately begun to bring about her admission to the United States and the necessary visa was finally obtained in the first days of this December.

Anxious to be reunited with her mother as speedily as possible, Mrs. Rudnitzky enlisted the aid of her pas-

tor, the Rev. Ernst Schmidt of the Lutheran church in Philadelphia, in turn appealed for help to the Lutheran Refugee Service, joint agency of the National Lutheran Council and the Lutheran Church—Missouri Synod, and offices abroad of the Lutheran World Federation.

Due to Mrs. Heinzelmänn's advanced age, special consideration given her case by the U.S. Government, which took steps to speed up the usually-slow process of immigration.

Born in Rumania, Mrs. Heinzelmänn and her husband settled in Ukraine after their marriage in 1911. Five children were born to the couple, two sons and three daughters.

In 1929, all the family's possessions were expropriated by the Russians. In 1937, a son and two daughters were deported to Siberia. Soon after, the second son followed them into exile. The latter was officially reported to have died, but no word was ever heard of the others.

Meanwhile, the other daughter, Mrs. Rudnitzky, had married. Her husband died before World War II and she was left with a son and two daughters.

In 1945, the family left the Ukraine and fled west. Before they could reach safety, Mr. and Mrs. Heinzelmänn were captured when their train was stopped by Russian troops. Along with other German families, they were loaded into wagons and deported to Siberia.

SAYS CHURCH PEOPLE MORE PREJUDICED THAN NON-CHURCHGOERS

A New York psychology professor said at Montreal that there is more racial and religious prejudice among church-going groups than among people who do not go to church.

Dr. Otto Klineberg of Columbia University made the statement in an address to the 10th anniversary meeting of the Canadian Council of Churches and Jews. He said it was based on research at Columbia into group attitudes and opinions.

"It is certainly surprising in view of the fact that church leaders are foremost in fighting prejudice," he said.

Dr. Klineberg, who is secretary general of the International Union of Psychology and an executive of the World Federation of Mental Health, said the research findings should challenge ministers, priests, rabbis and other churchmen to make sure they are getting the real message of religion across to their congregations.

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The Washington Observer

By Gerhard Lenski

THE PROTESTANT QUESTIONS

number of the statements in the pronouncement of the Roman Catholic Bishops of the United States on the subject of "Censorship" sound strikingly American and even Protestant. For instance, we hear these bishops saying: "For here (in the case of the press) an unbridled power to curb and repress can make a tyrant of the government and can wrest from the people one of their most cherished freedoms." Then this: "Freedom of the press is patently a key safeguard of liberty. Democracy does not exist without it."

And further, this: "The reverence in which we hold our Constitution is in great part to the care with which it has set down for all to know freedoms that are inviolable."

These statements become quite respectable when read in the light of our history. They would seem to say that the **Index** and the **Index** are happenings in the past and should now be forgotten. And even in more recent years they appear in sharpest contrast to the official utterances of Pope Pius IX whose **Syllabus of Errors** soundly condemns free speech, religious freedom, modern science and many other tenets entirely acceptable in a free democracy like our own. Protestant Americans may also recall the pastoral letter attributed to Roman Catholic Cardinal Segura of Sevilla, Spain, in 1952, in which he called the freedom of the press one of "most universal, most precious and most seductive of modern evils." All of which phrases are familiar to us. Has the Roman Church changed—is it changing—its attitude in these matters?

One reads these sweeping statements on liberty and democracy often by these American Roman Catholic Bishops and he wonders if the Bishops of the Roman Church in America, in Poland, in Italy and other predominately Catholic countries, could manage to say "Amen" to them?

Then, if the Holy Father himself should speak, just how do you think he would reconcile them with the teachings of his predecessor and namesake Pius IX, also with those of his namesake Segura, in Spain?

GANGSTERS' CONVENTION

While our Roman Catholic Bishops were holding their solemn conclave in Washington, D. C., another far less solemn and sacred one was being held in a hamlet called Apalachin, fifteen miles west of Binghamton, New York. Some sixty men reputed to be gangsters, criminals, racketeers and dealers in narcotics, attended. The most came in their Cadillacs. The police, made aware of their coming, carefully listed the license numbers of these cars and so were able to establish the general identity of those in attendance. The meeting was held in the palatial home of Joseph Barbara, a shadowy, underworld individual who has long been under the scrutinizing eye of the law.

What transpired at this meeting? No report has been forthcoming. The meeting is supposed to have had some connection with the recent shooting of a prominent operator in an organization known as "Murder Incorporated." Maybe, with one leader so recently liquidated, it was imperative that another be found in order that business might go on without interruption.

Though little is known and no minutes are available, the important facts are crystal clear. Crime is modern in its methods. It is forward moving, aggressive, daring. It works while Bishops parade in gaudy vestments and while churchmen argue in endless palavers. More controls are needed, more agencies to enforce the law. More than this, there is a crying need for more concern on the part of Christian people to deal with this problem called crime and with a closer, related and deeper one called sin. These are the clear, indisputable facts in the case. They are facts which constitute a ringing call to all the Christian forces of our land—a call to unite and act—a call to awake out of sleep and to realize that it is now "high time" so to do.

WHY AMERICANS ARE UNPOPULAR

One of our government officials (in the Department of Agriculture) who is engaged in the help-program for the needy abroad was asked recently why,

despite all that is being done in the Foreign-Aid program, our nation should continue to be so unpopular. He gave the prompt and painful reply that this is due in great part to the impression created abroad by our movies, our TV shows and our news releases. To those whose information is limited to these media Chicago is gangsterland, "the home of Al Capone." New York is a big, bad place managed by a criminal named Costello. Hundreds of Americans die over every national holiday, some in car wrecks, some in drunken brawls, some by shooting themselves or one another. The chief industries in America are the brewing of beer, the making of filtered cigarettes and the merchandising of cosmetics and sport cars.

Of course, the picture is distorted and very much untrue. But there is enough of truth about it to make it most useful for propaganda purposes. What is the answer? The Roman Catholic Church says "Censorship" and it launches a war on obscenity, indecency, bad movies and filthy literature. We may not approve this program. If so, what shall ours be? In this instance is not a faulty program possibly better than no program? Mr. Protestant, what do you say?

WORKING WIVES SET A NEW RECORD

The United States Census Bureau states in a late report that more married women are now gainfully employed, that is, working outside the home, than ever before.

The figure given sets the number of such at 12.7 millions. This number is said to represent an annual increase of 500,000 each year over the past 10 years. The total labor force of our country is given as 69,489,000. This total includes both men and women and, among the women, both single and married.

It would be helpful to have some additional figures—some showing the ratio of juvenile delinquents to working mothers, some showing the ratio of divorces and broken homes to working mothers, some showing in a clearer way exactly what happens in the average family when the wife and mother takes outside employment. Yes, the problem is a complex one and we must not leap at any hasty conclusions. But it is also one in which the church should be interested and which should not be by-passed, especially in this day when troubled homes need all the help a person called "mother" can give them.

THEY, TOO, WORSHIP

By Mrs. A. S. Petersen

"Come in, Ann."

"I just thought I would drop by with this letter that came from the 'kids' this morning. It was interesting to hear about the service that Jon and Kane went to this Christmas."

Since Ann's daughter was married to Edna's son, the mothers quite often shared news from the "kids."

"Come on, let's sit here in the kitchen, Ann. It is coffee time. Why don't you read Jane's letter while I get some fresh coffee and some cookies. I am so anxious to hear what they did."

"Dear folks—Since Christmas is now past we thought we should get a note off to you. We really had a nice Christmas, tho' we didn't think that would be possible this year as we wanted to be at home with all of you. We thought it best that we follow the doctor's advice that it would be better that Jon did not travel just yet. Jon is improving fast now, and he expects to get a leave soon."

"It was real interesting to visit the hospital chapel service here. There

were more people there than we had expected. Many were families who live here at Fort Riley.

"The chapel was beautiful with Christmas decorations. As we entered the chapel a negro usher handed us a bulletin and said, 'We're glad to have you here this morning.' Such a friendly greeting was pretty nice. His helper, a white soldier, then escorted us to our pews. We really found a church group that was quite a mixture as to race. Some of us were white, some were yellow, and some were black, and some were mixtures. It seemed wonderful we could all worship together 'the one true God, maker of heaven and earth.' The chaplain was a Lutheran from Wisconsin and the colored lady organist was a Methodist from Kansas."

"To the front of the chapel sat an officer—a doctor and his family. It was nice to see that they bring their small children to church. Up a couple of pews from us was a cute little Japanese girl who was married to a fine looking negro. I was wondering what

she thought of our way of worship. I see lots of Japanese women around Ft. Riley.

"After we got back to our barracks apartment, Jon and I talked about how interesting it was to see men and women of different ranks, different dress and different races all worshiping together."

"There was such a variation of dress. The men who were in the hospital but able to get around, came in in bathrobes. Some nurses were in uniform. One young lady that sat next to me—I wonder if she was a W.A.C.—a nurse—sure could sing the hymns, and she looked up all the Bible verses referred to."

"Jon says the Jews, Catholics, Protestants all have their services in this one chapel."

"The chaplain's message 'FOR HOLD, I BRING YOU GOOD NEWS OF GREAT JOY WHICH WILL COME TO ALL THE PEOPLE' certainly took on real meaning to all of us at that service."

"We thought you would be waiting to hear from us and we knew

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PRAY—BUT FOR WHAT?

Sir:

I shall leave it to yourself and other competent writers to express the Advent and Christmas message about the birth of our Lord Jesus Christ. I think there ought to be written Christmas meditations, sermons, poems, essays and the like in all church papers during Advent and Christmas; anything to help people remember the true meaning of Christmas. But on several Christmas Days when I have stood in the pulpit ready to preach, having just finished reading the Christmas Gospel as recorded in the second chapter of St. Luke, I have felt: "What can I add? How could it be better expressed? Perhaps I should just repeat the reading of the Christmas Gospel instead of sermonizing." Haven't you felt that way sometimes?

Well, I am just going to add a few words about prayer. I feel that this is justifiable shortly before Christmas. For Advent, like Lent, is a season of prayer, meditation, and preparation. But I would like to comment on prayer from what is possibly an unusual point of view.

We pastors urge our people to pray. This is right. Christians ought to pray. So far I have not said anything unusual.

Here's what's on my mind:

I think I have sometimes been in error when I have simply urged the people in my congregation to pray. Also, I have heard many other pastors preach simply that people should pray. I wonder if this is correct? Is this not rather a vague approach? Something like telling a person to "go"—and he says: "Go where?" He would like to know where to "go." And I wonder if people do not need more emphasis on what there is to pray about, than simply to be told to pray!

I have talked to and counselled with many people who have said that they have now learned to pray but who, when queried, have indicated that their prayers to God were very narrow in scope and so repetitive that though they had taken the first necessary step and had begun to pray they had little opportunity through their narrow "prayer vision" to be largely helped and edified. Almost always

these people were praying selfishly. "Lord help me with this, Lord help me that, etc., etc." Through no fault of their own, they had been led to believe that prayer is a ritual with no spiritual end in itself, and which, when engaged in, does not solve all of the incumbent's personal problems. Naturally, man, being selfish, will pray selfishly unless guided by the Word of God in what he should pray about. Certainly, prayer for himself and for things is legitimate, but prayer must have wider horizons than

Should we not always tell people what to pray about when we urge them to pray? I think we should. Granted, this places a rather heavy burden upon anyone who would urge anyone else to pray. But perhaps the effort expended in the telling of what to pray about would make for more prayerful pastors and lay witnesses.

Prayer is not an end in itself. If it were, it would not matter so much what people prayed about. Prayer is a means, a means of talking to God—about important things.

Yours,
Scrip Sunday

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

GINZA CHRISTMAS

By Russell Sanoden

es, Japan has its Christmas. In yo, one group of our believers no sanctuary and meets weekly a rented hall. The caretaker and family live at the rear of the dding. Since I go there each ek, I have learned to know family and often stop to chat n them. The daughter is an active, friendly girl in her early nties. I have invited Michiko to church, and so have some the Christians, but as yet she never attended. s I arrived for our Christmas ning service, a taxi pulled up to curb. A young man called for e of the family to come to help and together they carried the et form of Michiko San into the e. I was shocked and excitedly ed some members of the crowd ered to watch whether she was or had been involved in an acci- t. The taxi driver himself grin- and replied, "No, neither. 't you know? It's Christmas. 's drunk."

We Christians need not introduce Christmas in Japan. It has been known for years and is growing in popularity without our help. But of such is its nature. Last Christmas three million Michiko Sans and Taro Sans and Tsutomu Sans of Tokyo spent their Christmas on the Ginza, Tokyo's Broadway, in the night spots and cabarets. This is the largest number of holiday pleasure seekers on record. Several hundreds of thousands of yen were spent during that one evening.

The Christmas bells and angels appear in the large department stores as early as they do in the stores at home. Retailers are working overtime to introduce the Christmas present-giving custom of the Western world. Radio and newspapers join together in promoting the holiday. Yes, Japan has Christmas.

But each little church has its Christmas too. And there are many gatherings at this season where Christ IS the center. There are candle-light services and carollers. There are Bible class parties and

youth parties, mothers programs and Sunday school programs, all before the hallowed day. On Christmas night the believers of our own church, and their families, gather together for an evening meal. After good food and warm fellowship, the faithful gather in the church sanctuary for a quiet, impressive communion service by candle-light. Few leave this latter meeting without a deep sense of Christ's presence. Last year our Christmas gatherings enjoyed the largest attendance so far. Christmas is a festive, inspiring season in our churches, and we make the most of it both to strengthen the faithful and to draw in new people.

But we are few among the millions. And the voices of Christ's people are small and weak when competing against the blare of hundreds of jazz bands and the voice of the pleasure seekers raised in their kind of celebration. God strengthen His people to replace Japan's Ginza Christmas with Christ!

—"The Missionary"

IF'S FOR MISSIONARIES

you can hear God's call, when those about you
are urging other claims and calls on you;
you can trust your Lord when others doubt you;
certain that He will guide in all you do;
you can keep your purpose with clear vision,
limpsing His world task through your Master's eyes.

you can work in harmony with others
et never lose your own distinctive aim,
indful that ever among Christian brothers
ethods and plans are often not the same;
you can see your cherished plans defeated
nd tactfully and bravely hold your peace,
or be embittered when unfairly treated
aying that love and goodwill may increase.

If you can trust to native Christian brethren
The church you've built across the sea,
Seeing in them, as your growing children,
Promises of men that are to be;
If you can lead those eager, weak beginners
By methods indirect, your life, your prayer,
For failures and mistakes, not judge as sinners
But make their growth in grace your earnest care.

If you can share with humblest folk your virtue;
If noble souls are richer for your touch;
If neither slights nor adoration hurt you,
"If all men count with you, but none too much";
If you can fill your most discouraged minute
With sixty seconds of patience true,
Yours is the task with all the challenge in it—
You'll be a missionary through and through!
—Evelyn Walmsley, in "The Christian Witness"

Lutherans in Canada

By Norman Berner

Lutherans in Canada moved closer in their co-operative endeavours and took another step toward ultimate merger in a series of three meetings held in Regina, Saskatchewan, November 28-30, 1957. The Canadian Lutheran Council issued a "friendly and urgent invitation" to the Lutheran Church—Missouri Synod to join the Council. Canadian Lutheran World Relief, of which the Missouri Synod is a member, favored a suggestion that it extend its service to immigrants by establishing offices in several major cities across the country for the reception and counseling of recent immigrants. Accredited delegates and observers from all major Lutheran Church bodies in Canada, about 40 in number, expressed almost unanimous agreement on the desirability of forming "one indigenous Lutheran Church in Canada" and proposed a two-day meeting in September, 1958, to study the matter further.

The Canadian Lutheran Council issued its invitation to the Missouri Synod, because that church's several districts in Canada had showed considerable interest in the work of the divisions of Canadian missions, student service, and war service. Acceptance of the invitation would permit members of that body to participate in whatever divisions of the Council it chose to co-operate in. A motion to extend the invitation was adopted unanimously. In the words of President Karl Holfeld, "it goes forth in utmost sincerity and good will."

To strengthen its program, which has now been tested and improved over a five-year period, the Council voted to proceed with the election of an assistant to its Executive Director, Dr. Earl J. Treusch. The assistant would have special responsibility for the preparation of promotion materials for Canadian Lutheran World Action and for publicity for the Council itself.

200,000 New Lutherans Arrived Since 1945

During the report of the Division on Canadian Missions, great concern was expressed over the lack of home mission work in the far north of Canada. Attention was also called to the fact that although an estimated 200,000 Lutherans had come into Canada since the close of the second World War, only about 25,000 of them have been brought into membership in existing churches. Intensified efforts will be made to reach more of these new Canadians.

The Division of Student Service now has two Lutheran Chaplains serving students in Eastern and Western Canada. The Rev. Donald Voigts is stationed at Edmonton where an Alberta Lutheran student foundation has been organized. The Rev. John Vedell has his headquarters at the University of Toronto.

Fifty thousand dollars for capital expenditures for Lutheran student work in Canada during the next

There is much excitement among Lutherans in Canada. They have merger problems too. Let us hope they learn from us in the United States, avoiding some of our mistakes.

ten years will be requested from the participating bodies. The money will be used to establish Lutheran student centres on a number of university campuses.

Five Lutheran Chaplains are serving in the armed forces of Canada, the Division of War Service reported. A service book and other devotional literature has been prepared for the use of men and women in the services.

The Division of Welfare reported that it is proceeding with plans to engage a competent social worker to survey the welfare work done by churches across Canada.

He will make recommendations for improved service in hospitals, old people's homes and inner mission agencies. The proposed survey would take several months to complete. On the basis of the survey, decision would be made on the engaging of a full-time welfare consultant for the Lutheran Churches in Canada.

History Of Lutherans In Canada

A history of the Lutheran Church in Canada is under consideration by the Division of Public Relations. A comprehensive and reliable book on the subject exists at present. Plans are also in the making for the improving of the Council's news service and the conversion of the present quarterly "New Horizons" into a Lutheran publication for all of Canada.

A Good Friday devotional broadcast for release over forty Canadian stations next April was recorded during the sessions. Seven prominent Church leaders are speakers on the program which features the Seven Words from the Cross.

Dr. Karl Holfeld, Regina, and Dr. A. G. Jacobi, Kitchener, were re-elected as president and vice-president of the Council. Rev. Otto Olson, Saskatoon, was elected to succeed the Rev. Norman Berner, Kitchener, who had completed the limit of three years as secretary. Mr. Walter Schultz, Winnipeg, continues as treasurer. Other members of the Executive Committee are Mr. Mars. Dale, Saskatoon, the Rev. A. N. Morck, Tillamook, Alberta, and the Rev. Eric Sigmar, Winnipeg.

Canadian Lutheran World Action

Receipts for Canadian Lutheran World Action were reported at \$44,302—about 64% of the goal. The budgets for 1958 and 1959 include contributions to the Lutheran World Federation for World Missions, World Service and Latin America work. A special contribution of \$1500 for Hungarian Relief was voted.

The day seems past when the Lutheran Church should be engaged in mass migration movement," Rev. Clifton L. Monk told the annual meeting of Canadian Lutheran World Relief. However, there is a re-

of refugees and other migrants who still need assistance. Since the close of World War II, C.L.W.R. assisted 19,084 persons to come to Canada. This is, of course, only a fraction of the total number of Lutherans who have come into the country. Their number is estimated at about 200,000—which means that one Lutheran has come to Canada for every Lutheran already a member of the church here.

During the past year two shipments of used clothing have been delivered to the Middle East, one of them, the largest in recent years, consisted of 50,420 lbs. In addition, surplus drugs and medicinal supplies have been shipped abroad. To aid the victims of typhoon Maria which devastated Hong Kong last September, C.L.W.R. sent a gift of \$1,000. In addition several hundred dollars were spent for the purchase of Salk Vaccines for the use of the families of Hungarian Lutheran refugees.

Mr. Rex Schneider, Regina, who has served C.L.W.R. as chairman since organization in 1946, was re-elected. The meeting honored the Rev. Clifton L. Monk, its Executive Secretary, on his completion of ten years of service.

Following the sessions of C.L.C. and C.L.W.R. about 100 Church leaders representing seven Lutheran synods across Canada met to discuss a possible merger of their various groups. This was the third such meeting—previous gatherings having been held in Winnipeg in 1955 and in Kitchener in 1956.

Lutherans In Canada And Merger?

The agenda consisted of four papers, "My Concept of an Indigenous Lutheran Church in Canada" by the Rev. L. W. Koehler, Winnipeg, president of the Manitoba-Saskatchewan district of the Missouri Synod; "Trends which Indicate Progress toward an Indigenous Lutheran Church in Canada," by Dr. O. K. Storaasli, St. Paul, president of Luther Seminary; "Our Capacity to be an Indigenous Church," by the Rev. Wm. E. Bert, Regina, second vice-president of the Canada District of the American Lutheran Church; and "How the Lutheran Churches in Canada Further Their Common Interests in a Practical Way" by Dr. A. G. Thielen, Kitchener, president of the Canada Synod.

After extended discussion on every one of the papers, the conference agreed that the next meeting should be held over a two-day period. It will be held next September in Winnipeg. In the meantime districts and smaller groups are to be encouraged to hold meetings to discuss the merger possibilities wherever possible.

A merger of all groups would involve about two hundred and thirty thousand members in one thousand Lutheran Churches from coast to coast in Canada.



DEVELOPMENT NOTES

As the college division of the Dana Development Campaign enters its last few weeks, plans for the Blair Division are shaping up. It was announced this week that Mr. Simon Korshoj, owner of the Korshoj Construction Company of Blair, has consented to serve as chairman of the Blair Division. Mr. Korshoj attended Dana himself at one time, and is a past president of the Associated General Contractors of Nebraska. He also served as chairman of the Blair Rotary Club Committee that has aided Dana so vigorously in its plans for development.

The Blair Division of the campaign, which will also cover other towns and the rural areas in Washington County, will begin early in 1958.

Every day, the scene on Dana's newly acquired 100 acres changes. The huge earth moving machines are busy from sun-up to sun-down, changing the lay of the land with each and every bite of earth they take. Literally hundreds of cars have visited the site in the past few weeks from as far away as Omaha. Faculty members and students have worn a path smooth up the hill in an effort to keep abreast of the changes being made.

NEW YEAR

In a few days, a new year will begin. Shortly thereafter, students will be returning to the hill from their Christmas vacations. Final semester examinations will begin. Registration for the new semester will be held. Classes will begin, with students and instructors starting the process of education over once again. The new year, and the new semester will be underway. But what of the old year? True, the year 1957 is no more, but it has been a good year at Dana. Now it is just another date in the history of the world. In time to come, it will be remembered as the year the Sputniks began to fly. It will be remembered as the year of the first racial integration in southern schools.

But to Dana students, recalling the year 1957 will bring back more important memories; such as things learned and experiences gained. It will be remembered as the year Dana's development program got underway. In years to come, today's students will tell their grandchildren that they were there when the earth-movers began their noisy work, that they were the first to pledge their support to the development of their alma mater.

Sputnik and Mutttnik, Eisenhower and Faubus, Paris and Little Rock, will all be remembered. But to the 300 who are currently enrolled at YOUR school, the first thing to be remembered will be, "That was the year I was at Dana."

Happy New Year to you ALL!

THE LUTHER LEAGUE

John W. Nielsen, Editor

Out of the Oatmeal Barrel

A true story

By Bess A. Olson

Henry Crowell knew he ought to be excited. Here he was, seventeen years old and on his way to the new western town of Denver, Colorado. His friends back home in Cleveland had envied him. "Talk about luck" they'd exclaimed, "Think of it—out west, riding the ranges, no study!"

No study, Henry thought unhappily, and with him all set to enter Yale! His throat tightened and he coughed, hard. A familiar pain shot in his chest, reminding him of the doctor's emphatic verdict, "No school for you, boy. You'll have to live in the open for at least seven years. You have T. B. like your father."

So that settled it. Henry knew what T. B. could do. It had brought death to his father when Henry was just nine years old. The best thing was to try to lick it now while he was young even if it did mean giving up college. He sighed wondering at the strange way God seemed to be leading him. This wasn't at all the way he'd thought it would be that eventful evening when he'd consecrated himself to God. He'd been raised in a Christian home and received Christ as a youngster. Then, while working as a shoe clerk in a store, he had gone to hear an ex-shoe clerk, D. L. Moody, preach. Mr. Moody had quoted another man, Henry Varley—"The world has yet to see what God can do with and for and through and in a man who is fully and wholly consecrated to Him."

Deeply moved, Henry had slipped out of the service. He had walked for a long time, thinking this thought through. Then he had surrendered himself completely to God saying, "God shall have the glory." Now on his way west, as he remembered the wonderful experience he thought again, **God shall still have the glory!**

Henry Crowell, who was born in Cleveland, Ohio, in 1855, lived to be a very old man, dying in 1944. But throughout his long life he never forgot to give God glory and for everything that came to him—success, riches and many opportunities for service.

Out west he rode horses, lived on ranches, climbed mountains and played winter sports, gaining back his health. He bought a ranch in North Dakota which he sold at a profit. Then he bought 17,000 acres in South

Dakota. With three hundred mares he began a farm planting wheat. But the second year a hot wind came along, blowing for three days and taking half his crop. When a man came wanting to buy 17,000 acres of South Dakota land and three hundred mares, Henry figured the Lord wanted him to sell.

His life in the open had paid off. His seven years were up and Henry, tanned, well and strong returned to his home in Cleveland. Hearing that the little Quaker Mill in Ravenna was for sale he bought it though the owner warned him, "I doubt if it will make a success."

Others also felt it would be a failure. When millmen heard that he intended putting oats in boxes instead of barrels usually standing in a corner of a store, they shook their heads.

"The man's crazy!" they exclaimed. "Grocers don't want boxes and people don't either."

But Henry Crowell's product was a success. He liked to see his round Quaker Oats boxes a familiar sight on shelves of homes and stores all over the land. The company which he headed until 1942 has many large plants all over the world. Aunt Jemima's Pan Cake Flour and Full-o-Pep stock feeds were also put out by the company.

Henry Crowell succeeded in other things, too. One day a clerk in a store, Francis Edson Drury, came to him with an odd article which the store had recently bought from an inventor. It was a crude small chimney stove, burning oil, much like a lamp only bigger.

"Look at this," said Drury. "You know, I think there are great possibilities in the oil-stove business."

"Hm, I think you are right," agreed Crowell. He supplied the capital necessary and together they organized what later became the Perfection Stove Company.

Crowell also bought one of the five largest ranches in the country, the Wyoming Hereford Ranch. It became a show place with many tourists attracted to it each year.

All of these different business ventures made Henry Crowell a very rich man. But true to his early promise he did not forget God. He made his money glorify God. Instead of giving one tenth of his income to God's work

gave, for forty years, sixty and seventy percent. He said of his offerings, "I never even let myself know how much they were. But I never have gotten tired of God—He has always been ahead of me!"

Although he was such a busy business man, Crowell glorified God by his works. He spent much time praising Him. Often he spoke personally to people about his relationship with Christ. He wasn't a man to just talk, either. His religion showed in his living. Lee Herman Chadwick, who, as president of the Perfection Printing Company, associated with Crowell for forty years, said, "I'm not a churchman, but I can go for Mr. Crowell's Christianity."

Crowell's Christianity was the same, no matter with whom he associated. One day he was playing golf with Warren G. Harding, who was then president of the United States. President Harding suggested, "Let's bet for fifty cents a hole."

Crowell quietly but firmly declined. Gambling was not one of the things that did not fit into his idea of giving glory to God. After his death a paper in his own handwriting was found among his effects which explains his attitude, "If my life can always be lived so as to please Him in every way, I'll be supremely happy."

Henry Crowell learned how to please God through obeying His Word. He carried with him a little New Testament which he read often. It was in his hands when death came to him on a train while going home from work. His death as his life, gave glory to God.

YOUTH OFFICE BULLETIN BOARD

A Happy New Year to you and your Lutheran League!

Hurrah! You Did It!

By December 15th you had ordered all the "Christmas Chimes we printed. We thank everyone who helped us reach our goal: "Every copy sold." Let's continue to pray that the message of "Chimes" may bear fruit for Christ in the lives of all who read it.

"The Uniting Word" For 1958

"The Uniting Word" is a daily Bible reading guide for Leaguers and friends of Lutheran youth. It contains a Bible reading selection and a prayer suggestion for each day of the year, a memory verse for each week, and a hymn for each month. It also provides an order for private devotions and helpful Bible references.

You get all this in a booklet of 32 pages just the right size for pocket or purse, and at just 5 cents per copy.

Order your supply from The Youth Office, 108 Hansen Ave., Rt. 2, Blair, Nebraska.

A sincere "Thank You" to . . .

The contributors, artists, and Lutheran Publishing House for making **Chimes** what it was;

The pastors, leaguers, and congregations for putting **Chimes** over the top.

A Blessed New Year in Christ our Saviour.

The Editor

BY THE FIRESIDE



SCRIPTURE VERSES FOR PARENTS

And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.

Ephesians 6:4

One that ruleth well his own house, having his children in subjection with all gravity.

I Timothy 3:4

He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Proverbs 13:24

When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

II Timothy 1:5

The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.

Proverbs 29:15

Lo, children are an heritage of the Lord: and the fruit of the womb is his reward.

Psalms 127:3

The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him.

Proverbs 23:24

THE MONKEYS' DISGRACE

Three monkeys sat in a cocoanut tree
Discussing things as they're said to be
Said one to the others, "Now, listen
you two,

There's a certain rumor that can't be
true

That man descended from our noble
race

The very idea is a disgrace.

No monkey ever deserted his wife,
Starved her babies and ruined her
life.

And you've never known a mother
monk

To leave her babies with others to
bunk

And pass them on from one to an-
other

Till they scarcely knew who was their
mother.

And another thing, you'll never see
A monk build a fence 'round a cocoa-
nut tree

And let the cocoanuts go to waste,
Forbidding all other monkeys a taste.
Why, if I put a fence 'round a tree
Starvation would force you to steal
from me.

Here's another thing a monk won't
do—

Go out at night and get on a stew,
Or use a gun, or club, or knife,

To take some other monkey's life

Yes, man "de"-scended, the ornery
cuss,

But, brother, he didn't descend from
us."

—D. T. Burress

THE VOICE WITHIN

To the outward eye, monarch and
parliaments seem to rule with ab-
solute and unquestioned sway, but—
and I quote:—

"There is on earth a yet auguster
thing

veiled though it be, than Parliament
or King."

That auguster thing is the tribunal
which God has set up in the con-
sciences of men. It is before that tri-
bunal that I am now permitted hum-
bly to plead and there is something
in my heart—a small but exultant
voice—which tells me I shall not
plead in vain."

—John Bright who resigned from
the government in 1882 after the
bombardment of Alexandria.

FOOT AND MOUTH DISEASE

The famous Dr. Scrivener had a
very wide parish, and once a visiting
friend said, "My dear Scrivener, I
hope you have a good curate to help
you in this heavy charge." "Oh," said
the great scholar, "the curate has foot
and mouth disease." "Foot and mouth
disease!" ejaculated the visitor. "I
never knew before of human beings
catching that." "Quite likely," was
the quick reply, "but my colleague
has it badly; for he will not visit, and
he can't preach." Perhaps you have
heard of others similarly afflicted. I
have.

SHAW'S ART

A friend of Bernard Shaw's more
or less jocularly introduced him with
the words: "A fellow-artist, James."
"Indeed!" said Whistler, with ominous
courtesy. "And what particular
branch of art do you practise, Mr.
Shaw?" "Practically all of them," re-
plied Shaw, promptly entering into
the spirit of the occasion, "but I am
specially good at blowing my own
trumpet." "Ah, yes," Whistler re-
mark. "One of the bragg-arts, I
think!"

Larger collection plates are needed
in most churches which are on the
toes. The plates being used by some
congregations were designed for the
nickel-quarter days. We could not
help note this in the Ottawa cathed-
ral at the time of the royal visit. The
poor usher on our side had to keep
taking off the envelopes and bills
and shuffling them into his pocket
or they would have fallen all over
the place. We've seen worse things
than small plates pressed down and
overflowing. But big plates over-
flowing are much more impressive.

—United Church Observer

Presbyterian Life, the Church pub-
lication in the U. S. A. which has
recently passed the million circulation
mark, had a piece a while back on
making wills. A father left his estate
to his son with the admonition, "As
he continues to burn up gas day after
night, he will have to go to work."
That's a good idea." And a strong-
minded Texan left a small legacy to
his pastor on condition that "he prom-
ises never to preach another dumb-
headed sermon about politics."

I'M A CHILD OF GOD

Go, Devil! Depart from me!
Haunt not the path I trod.
Go! I have no time for you
For I'm a child of God.
You laughed with glee
When I was weak and tempest tossed
But now you've run your race with
me,
Run your race and lost.

You will not soothe when I despair
Yea, you cannot but plan
To trap a soul in your deep snare
And tempt beyond the help of man
So to the Lord will I cling
And hate thy evil ways
Until His angels He shall bring
To end my troubled days.

—Peggy Herron

NEWS AND NOTES

(Continued from Page 2)

T CAN WE DO?

Concerning the immediate need of \$153,000:

a) If congregations would immediately send a liberal contribution to the American Bible Society, this urgent need can be met.

b) There are many contributors throughout the United Evangelical Lutheran Church who remember the American Bible Society each year with a liberal contribution. Would these friends rally to relieve the immediate need of the Society with a generous gift.

c) Remember the American Bible Society with frequent gifts.

Concerning the Fair Share Budget:

a) The American Bible Society appeals to each denomination on the basis of their Fair Share Budget. For the United Evangelical Lutheran Church, this has been set at \$1,237,00. In 1954, \$710.00 were contributed. 1955 was a "low" with \$259.00. In 1956 gifts were raised to \$584.00. Up to October of this year, \$657.25 have been contributed. It is hoped this is an indication of increased interest and support to the American Bible Society.

b) An appeal is hereby made to all of the Congregations in UELC, and members of each congregation for a generous support of the American Bible Society. The members of the Advisory Council representing the various denominations became aware of the urgency of the scope of the outreach of the American Bible Society, and the Society's need of generous support and intercessory prayers.

Identify your gifts to the American Bible Society by giving the name of the Congregation of which you are a member, but also equally important is it that you state your congregation is a member of the United Evangelical Lutheran Church. It is the writer's opinion more monies have been received from members and congregations of UELC, than is shown on the records of American Bible Society; you should properly identify your gifts by stating name of your congregation, and the Synodical body of which it is a member.

THEY, TOO, WORSHIP

(Continued from Page 6)

would especially like to hear about the Christmas service. We will write again real soon. Greet everybody!

Lovingly, Jane and Jon"

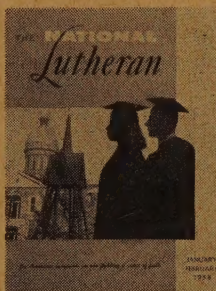
"That was certainly an interesting letter Jane wrote. How about a little more coffee, Ann?"

"Just a half, please. I really wonder, Edna, do you think we should move our Lutheran Church just because the blacks are a little close now?"

"I've been thinking a lot about it. Now this letter sets me a-thinking about it agin. I don't think the congregation should hurry into a decision. Since we send missionaries to Africa, we should be willing to let some of their 'kin' come to our church here at home."

"Yes, if we think we are so much better—our hearts are pretty black, that's worse."

"Like the chaplain said 'T was for ALL THE PEOPLE' that Jesus was born. Well, I must get on home now. Bye!"



THE SPUT-NIKS sparked nation-wide debate on what is wrong in our higher education.

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CHURCH NEWS

(Continued from Page 4)

Dr. John J. Kane, head of the department of sociology at Notre Dame (Ind.) University, urged community leaders to take a more positive stand "in order to break down the hard core of resistance" to desegregation in the United States.

In many cases, he said, leading citizens have been reluctant to speak up in support of desegregation. The churches, too, he said, could help through their leadership.

Dr. Kane labelled as "immoral" segregation which keeps people away from the necessities of life.

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*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General,
(4) Home Mission, (5) Indian Mission, (6) Pension Fund.
**Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America,
(Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Budget	Fiscal Year	Calendar Year	Calendar Year
		Synodical*	Synodical**	Lutheran Women's Act
Previously acknowledged—December 14, 1957	228483.07	879216.04	65260.00	47009.82
Pass Lake, Ont., Canada, Salem Luth. Church for Home Mission	60.00	60.00		
Blair, Nebr., Remittance from David R. Larsen, Treas., Synodical Luther League, for the following:				
Japan Mission from Toronto, East Canada Luther League	152.00	Ja.	152.00	
Japan Mission, from East Canada Luther League	48.00	Ja.	48.00	
So. America Mission from East Canada Luther League	75.00	So.	75.00	
Chinese refugee students to go through Lutheran World Federation, from East Canada Luther League	52.00	Ch.	52.00	
Japan Mission, for support of Pastor Lloyd Neve, from the Synodical Luther League	500.00	Ja.	500.00	
Japan Mission, for Bible Camp, from Synodical Luther League	500.00	Ja.	500.00	
Support of a Seminary Student in Japan, from Synodical Luther League	250.00	Ja.	250.00	
Ferndale, Calif., Our Savior's Luth. Church Ladies Aid, for: Indian Mission \$10, Home Mission \$10, Pension Fund \$10; Foreign Missions \$40, Foreign Mission, from Mrs. Ellen Jorgensen \$3.50	73.50	30.00	43.50	
Castro Valley, Calif., Faith Luth. Church	264.41	264.41		
North Hollywood, Calif., Valley Luth. Church, for: Oaks Indian School, from Women of the Church	25.00	25.00		
Synodical Quota	687.77	687.77		
Lutheran World Action	21.00			21.00
Foreign Missions	6.25		6.25	
Reedley, Calif., Ebenezer Lutheran Ladies Aid	100.00	(F)	100.00	
San Francisco, Calif., Mrs. J. Roscoe Jensen, in memory of J. Roscoe Jensen	100.00	(F)	100.00	
Brush, Colo., First English Luth. Church	10.98			10.98
Chicago, Ill., Golgotha Luth. Church, for:				
Synodical Quota	1500.00	1500.00		
Sudan Mission	45.00	Su.	45.00	
Pastor's Pension Fund, from Mr. and Mrs. Edwin Jurgensen	10.00	10.00		
Chicago, Ill., Golgotha Ladies Aid, for: Foreign Missions \$100, Home Missions \$50, Dana College (School Fund) \$50	200.00	100.00	(F)	100.00
Oak Park, Ill., Jennie and Aage Nybo, members of Atonement Church, in memory of Mrs. Isiduro Rasmussen of Boston, Mass.	5.00	(F)	5.00	
Chicago, Ill., Frances and Edwin Jorgensen and Mrs. Metha Knudsen in memory of Mr. Jensen, father of Regnard Jensen of Boston, for Pension Fund \$5; from Frances and Edwin Jorgensen, in memory of Olaf Jensen, Portland, Ore., for Home Missions \$5	10.00	10.00		
Indianapolis, Ind., First Trinity Ev. Luth. Church	82.10	82.10		
Coon Rapids, Ia., Immanuel Luth. Ladies Aid, for Elmhorn Orphan's Home at Elk Horn, Ia., and Children's Homes	10.00	10.00		
Neola, Ia., St. Paul Luth. Church for: Japan Mission \$327.50, School Fund \$327.50, Pension Fund \$28.89, General \$400.00, L.W.A. \$11.93	1095.82	756.39	Ja.	327.50
Moorhead, Ia., Bethesda Luth. Church, in memory of Hans Anderson, Denver, for Home Miss.	10.00	10.00		
Coulter, Ia., Nazareth Luth. Church	131.95			131.95
Avoca, Ia., English Luth. Church	125.00	125.00		
West Branch, Ia., Remitted by Mrs. Carrie Morrison, in memory of Peder Olsen, for Pension Fund, by Mr. and Mrs. Louie Hanson \$2; in memory of Harry Q. Nelson, Chicago, to Home Mission, from Messrs. and Mmes. Carl Larson, West Liberty, Ia., \$5; Wilmer Jensen \$4, Geo. Jensen \$1 and Mrs. Carrie Morrison \$1	13.00	13.00		
Kansas City, Kan., Westwood Luth. Church, Dorcas Ladies Aid, for: Foreign Missions \$100, Oaks, Okla., Children's Home \$25, Elk Horn, Ia., Children's Home \$25	150.00	50.00	(F)	100.00
Brooklyn, N. Y., Salem Ev. Luth. Church, Thanksgiving offering, for Pension Fund	96.02	96.02		
Greenville, Mich., St. Paul's Ev. Luth. Church, for Synod. Quota \$650, Sudan Mission \$45	695.00	650.00	Su.	45.00
Morgan, Minn., St. John's Ev. Luth. Church, in memory of Edward P. Nielsen, from Friends	35.00	(F)	35.00	
Evan, Minn., St. Matthew's Ladies Aid	200.00	200.00		
Evan, Minn., St. Matthew's Luth. Church	300.00	300.00		
McCabe, Mont., Ebenezer Luth. Church, Martha Circle, for: Home Mission \$15, Pension Fund \$15, Trinity Seminary (School Fund) \$15	45.00	45.00		
Sidney, Mont., Brorson Ladies Aid, for Pension Fund	10.00	10.00		
Sidney, Mont., Pella Danish Luth. Church, Thanksgiving offering to Pension Fund \$133.69, Synod. Quota \$500	633.69	633.69		
Sidney, Mont., Mr. and Mrs. Dennis Dynneson, members of Brorson Church, for: LWA \$25, So. America Mission \$25, Japan Mission \$25	75.00		50.00	25.00
Blair, Nebr., P. L. Thorslev for credit to First Luth. Church of Blair, \$10 each for Santal Mission, Colombia (So. Amer.) Mission, Sudan Mission, Japan Mission, LWA	50.00		40.00	10.00
Cotesfield, Nebr., Dannevirke Ladies Aid, for Children's Homes	20.00	20.00		
Dannebrog, Nebr., Rev. and Mrs. Viggo J. Petersen, members of Dannebrog Luth. Church, for: Dana Expansion (School Fund) Foreign Missions \$25.00	50.00	25.00	(F)	25.00
Lincoln, Nebr., Our Savior's Luth. Church	302.22			302.22
Flaxton, N. Dak., United Luth. Church	52.71			52.71
Kenmare, N. Dak., Nazareth Luth. Church	386.88			386.88
Williston, N. Dak., Mr. and Mrs. Christ Andersen, for: Children's Home, in memory of Mrs. Chester Madsen, Scooby, Mont., \$10, School Fund \$20, Home Mission \$20, Indian Mission \$10, Pension Fund \$10, Foreign Missions \$50	120.00	70.00	(F)	50.00
Eugene, Ore., Rev. and Mrs. Ingward Olsen, credit to Bethesda Church Synod. Quota, in memory of Oluf Jensen of Bethany Luth. Church, Portland, for School Fund	10.00	10.00		
Eugene, Ore., Bethesda Luth. Church, Thanksgiving offering, for Pension Fund	249.70	249.70		
Milwaukee, Ore., Mr. and Mrs. Hans Pedersen, in memory of Chris Pilegaard of Easton, Calif., credit to Bethany Luth. Church for Home Mission	5.00	5.00		
Cushing, Wis., First Ev. Luth. Church, Loyal Workers, in memory of Elert Larson	2.00	2.00		
Oregon, Wis., Women of St. John's Luth. Church for Children's Homes	32.00	32.00		
Milltown, Wis., Milltown Ladies Aid, in memory of John Lindahl, father of Mrs. Elmer Olson, for Home Missions	2.00	2.00		
Oshkosh, Wis., Our Savior's Luth. Church, for: Pension Fund, Thanksgiving offering \$68.40, General \$141.96, Colombian (So. Amer.) Mission for Translation, from Ladies Aid Society \$10, South America Mission, from Sunday School \$22.99, LWA \$50.76	294.11	210.36	32.99	50.76
Waupaca, Wis., Bethel Ladies Aid, in memory of Mrs. Fred Jensen, for Home Missions	2.00	2.00		
Wheat Ridge, Colo., Lillian Callender, and Mrs. Alvin Gamble for So. America Mission for Rev. Morok	50.00		So.	50.00
Graettinger, Ia., South Walnut Luth. Church	45.00			45.00
Pasadena, Calif., Mrs. Marie Hendricksen, in memory of Pete Olsen of West Branch, Ia.	5.00	Ja.	5.00	
Oakland, Calif., Remitted by Mrs. Holger Saabye, from Esther Saabye and Ellen Taylor, in memory of Mrs. Alfred Rasmussen of Boston, \$6, Mr. and Mrs. Holger Saabye and Mr. and Mrs. Ray Taylor, in memory of J. Roscoe Jensen of San Francisco, \$6, all for Synod. Quota, Our Savior's Church of Oakland	12.00	12.00		
San Francisco, Calif., Remitted by Mrs. J. Roscoe Jensen, in memory of J. Roscoe Jensen, from Mrs. C. L. Christensen, Royal, Ia., \$1, Mr. and Mrs. Ralph Vaughan, Winterhaven, Calif., \$2	3.00	(F)	3.00	
Brush, Colo., First Eng. Luth. Church WMS	25.00			25.00
Denver, Colo., First Bethany Ladies Aid, for Elmhorn Children's Home	10.00	10.00		
Chicago, Ill., Atonement Luth. Church, for Pension Fund	250.00	250.00		
Kankakee, Ill., Remitted by Treasurer of Trinity Luth. Benevolence: In memory of Albert C. Peterson, from Gardene and Emma Peterson, for Home for the Aged, Edmore, Mich., \$3, Mr. and Mrs. M. M. Weaver, Pension Fund, \$5, Mr. and Mrs. M. Johnson, Sudan Mission,				

Mr. and Mrs. J. M. Christiansen, So. America Mission \$2, Miss Julianne Jensen, So. America Mission \$2, Mrs. Metta Anderson, So. America Mission \$2, Mr. and Mrs. Camille Mond, Japan Mission \$2, Mr. and Mrs. Chas. Wilson, Santal Mission \$5; the following Sudan Mission: Mr. and Mrs. Harold Pasing and Dennis \$5, Messrs. and Mmes. Nick \$1, John Pasing \$1, Dennis Marshall \$1, Arthur Schuler \$1, Delmar Pasing \$1, Jaeger \$2, Harold Duncan \$2, Hilda Hanson \$1; Mr. and Mrs. P. A. Fargue for LWA \$2, Mrs. H. S. Schofield for Home Mission \$2; From Trinity Luth. Ladies Aid, in memory of Mr. Edw. Anderson, for Pension Fund \$2, Santal Mission \$10, Home Missions \$25; Trinity Luth. Church for LWA \$33; from Trinity Luth. Mission Circle, for General of Foreign Mission \$25, LWA \$25

Ill., McNabb Luth. Church
 , Ia., Elk Horn Luth. Church from Mr. and Mrs. John Selstad
 , Ia., St. Paul Luth. Church
 , Circle 6 of the Women of the Church, to be divided between Wahlgren's salary and Sudan Mission
 , Ia., St. Paul's Luth. Ladies Aid, for: LWA \$17.50, Japan Mission \$8.75 and So. Ame-Mission \$8.75

., Bethlehem Luth. Church Luther League
 .a., United Ev. Luth. Church, from United Workers
 on, Minn., Main St. Luth. Church
 lis, Minn., Edina Community Luth. Church
 d, Minn., Immanuel Luth. S. S. of Hazelwood for Children's Homes
 , Minn., Our Saviour's Luth. Church, offerings received at S. S. programs, for Chil-s Homes
 City, Kan., Westwood Luth. Church, Thanksgiving offering for Foreign Mission \$157.-Synod. Quota \$200
 n, Mont., Ebenezer Luth. Church, for: Home Mission \$12, Pension Fund \$3, Synod.a \$7; in memory of Edgar Salvevold from friends and members of Ebenezer \$5 for

Mont., Mr. and Mrs. Peter Andersen and Marie of Emmaus Luth. Church, \$5 each to following Missions: Santal, Japan and Sudan
 Mont., Remitted by N. P. Nielsen, from Carla and James Nielsen's Mission Bank, for ren's Homes
 Nebr., Bluffs Trinity Luth. Church
 Nebr., Bethany Ev. Luth. Church
 Nebr., Bethany Ladies Aid
 Nebr., Mr. and Mrs. Jens C. Hansen, credit to Bethany Church, \$10 each for the fol-ging Missions: So. America, Jewish, Japan, Santal, Sudan
 ebr., Bethel Luth. Church
 , N. Y., Salem Danish Ev. Luth. Church
 N. Dak., United Luth. Church, in memory of Mrs. Chris Rown, for Pension Fund.
 N. Dak., Remitted by Mrs. Chet Rasmussen, Treas. of Norma Luth. Aid, for credit to ty Luth. Church of Kenmare, N. D., being Christmas gifts from Aid, for: Colombia America) Mission \$25, Santal Mission \$25
 Ore., Emmaus Luth. Church
 S. Dak., Bethany Willing Workers, \$25 each for the following: Home Misson, Pension l, School Fund, LWA
 Wis., First Luth. Church
 Wis., Our Savior's Luth. Church
 Wis., Milltown Luth. Church for Pension Fund

each to So. America and Sudan Missions
 own Ladies Aid
 uglas, Wis., St. Peter's Luth. S. S., beginner's department of Shennington, Wis., for ren's Homes
 on Is., Wis., Trinity Luth. S. S.
 n Is., Wis., Trinity Ev. Luth. Church, for LWA \$175.26, Synod. Quota \$300
 contributions remitted by Anton Myrthu:
 ard, Alta., Standard Luth. Church
 son, Alta., Mr. C. R. Pedersen
 Mrs. C. H. Hindbo, in memory of Mrs. Kure, for Sudan Mission for Margaret Nissen
 Mrs. Hanna Adamson, in memory of Mrs. Kure
 Mr. and Mrs. L. Adamson, in memory of Mrs. Kure
 Mrs. Ruth Norne, in memory of Mrs. V. Hansen
 Mr. and Mrs. W. Sloan, in memory of Mrs. Kure
 Mr. and Mrs. W. Sloan, in memory of Mrs. V. Hansen
 Mr. and Mrs. I. Adamson, in memory of Mrs. Kure
 Mr. and Mrs. A. Bjarnson, in memory of Mrs. Kure
 ng Hills, Alta., Mrs. Ruth Norre, in memory of Mrs. A. Kure
 Mrs. Ruth Norre, in memory of C. H. Hindbo
 Mr. C. R. Pedersen
 Mrs. Margretha Husmann, gift for Betty Ann Jorgensen
 ary, Alta., Mr. Svend K. Jensen
 Following in memory of John Larsen, Standard, Alta., for Sudan Mission: Messrs. and Mmes. Jim Paulsen \$2, Kermit Hansen \$5, Gordon Rasmussen \$2, Vernon Larsen \$5, Nis Christensen \$2, Andy Hansen \$5, Anton Myrthu \$5, Elmer Jensen \$5, Swend Jen-sen \$5, Mrs. Lorina Rasmussen \$2, Mrs. Ellen Jensen \$5

162.00	34.00	68.00	60.00	
126.96			126.96	
5.00	So.	5.00		
260.00			260.00	
66.66	Su.	66.66		
35.00		17.50	17.50	
26.00	(F)	26.00		
100.00			100.00	
700.00	700.00			
335.00			335.00	
15.00	15.00			
62.45	62.45			
357.50	200.00 (F)	157.50		
27.00	22.00		5.00	
15.00		15.00		
2.50	2.50			
250.00			250.00	
450.00	450.00			
20.00	(F)	20.00		
50.00		50.00		
300.00	300.00			
118.05			118.05	
10.00	10.00			
50.00		50.00		
125.00	125.00			
100.00	75.00		25.00	
87.35	87.35			
254.92			254.92	
90.77	90.77			
340.00			340.00	
20.00		20.00		
25.00			25.00	
7.00	7.00			
15.00	(F)	15.00		
475.26	300.00		175.26	
700.00	700.00			
5.00	So.	5.00		
5.00	Su.	5.00		
5.00	Su.	5.00		
5.00	Su.	5.00		
5.00	So.	5.00		
2.50	So.	2.50		
2.50	So.	2.50		
5.00	Su.	5.00		
2.00	Su.	2.00		
5.00	So.	5.00		
5.00	Su.	5.00		
5.00	Su.	5.00		
30.70	Sa.	30.70		
50.25	(F)	50.25		
43.00	Su.	43.00		
TOTALS	244825.55	135535.90	69814.67	39474.98

with thanks.

Blair, Nebr., December 21, 1957.

P. V. Hansen, Treasurer.

NOTICE TO ALL CONGREGATIONS:

All need \$7,618.02 in order to fulfill our quota for AN WORLD ACTION. Please try to send your ons early enough to reach us by DECEMBER 31, closing date for the calendar year 1957 Budget, arty thanks and a Happy Christmas and Joyous r to all.

P. V. Hansen, Treasurer.

FOREIGN MISSIONS

Foreign Mission (where most needed)	Budget	Received
South America	\$16,480.00	\$13,409.48
Japan	23,780.00	15,321.20
Santal	8,000.00	8,038.19
Sudan	17,000.00	19,167.45
Jewish		1,460.35
China		440.37
As of December 21, 1957	\$65,260.00	\$69,814.67

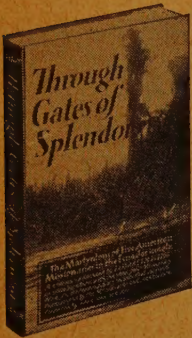
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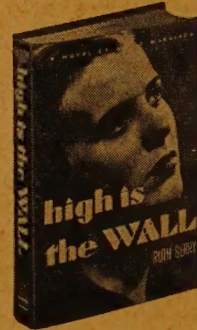
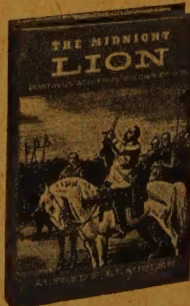
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